

THE TRUTH

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not listen. Perhaps because it dreaded the day when, having already accepted the part which is inseparable from the whole, the latter may eventually claim it completely. So it kept on stubbornly refusing to face facts and reality, even as the Congress and its allied organisations in India are doing to-day. One wonders whether they would still refuse to listen to the voice of Reason when the present war is over.

Islam offers a way out of the present muddle, and the world will have to recognise sooner than later that Islam alone is the specific for all ills of humanity. And the servants of Islam should not fight shy of proclaiming the Truth, for the day of mental reservations is done. Hypocrisy, otherwise called diplomacy, has been tried long enough in the affairs of men, making "confusion worse confounded". No more mincing of words. Let all concerned approach the problem of humanity with open minds, free from all obsessions, for that way lies the salvation of mankind.

"Ita'at"

The principle of *ita'at-i-Amir* (undivided allegiance to Leader), in fact the whole Islamic law, presupposes independence. That is another reason why Indian Muslims should have homelands of their own in the sub-continent of India. Because they did not claim one so far is no reason why they should not claim it now. A people's claim for independence never goes by default so long as they are strong enough to wrest it.

Indian Muslims will soon have to find someone who is *ulil-amre minkum*. But *amarat* goes with independence. Without independence there is no *amarat* and without *amarat* Quranic law can hardly prevail and without Quranic law there is no true Islamic society or government.

The Muslims of India are fortunate in having a Leader in whom they have complete confidence. But he is shorn of the Quranic status of *ulil-amre minkum* through no fault of his own. It is up to the Muslims to win for their leader that status and for themselves independence by establishing homelands of their own. They need no new ideology; they do not have to grope for a programme. The Allah is there, the Quran is there, the precepts of the Prophet are there, the Leader is there—and that Leader is Q'ud-e-Azam Mohammad Ali Jinnah. What is needed is but the WILL, not a mere wish, of the nation to do and dare. Will it be forthcoming before it is too late?

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Alhaqqo Murrin
(Truth, more often than not,
is unpalatable)

"Spiritual Coercion" by Mr. Gandhi

PRINCIPAL CHATTERJEE ON NON-VIOLENCE

A.-I. Philosophical Congress

"If by violence is meant the infliction of pain or the exercise of coercion upon another, then such pain and coercion may be exercised both physically as well as spiritually. The Mahatma himself frequently exercises spiritual coercion on others by organising passive resistance or by undertaking fasts." Thus observed Principal G. C. Chatterjee in the course of his presidential address at the All-India Philosophical Congress, held at Aligarh on December 20 last.

The Seventeenth Session of the All-India Philosophical Congress opened in the Strachey Hall on the morning of December 20. Principal G. C. Chatterjee (Punjab) presided. Besides delegates from all parts of India there was a large gathering of students and members of the staff of the University.

Welcoming the delegates Prof. A. B. A. Haleem, Pro-Vice-Chancellor, said that the Aligarh University had also entered upon the task of reinterpreting the Eastern systems of Philosophy in the light of Modern thought—a task with which the Congress was deeply concerned. He emphasised that a thorough study of the individual systems of thought evolved by Hindu and Muslim thinkers was a necessary preliminary to a higher synthesis of all the various systems. In order to make such comparative study bear fruit it was highly essential to pursue philosophy as love of wisdom and to universalise the spirit and emotions of man at the same pace as his knowledge.

Proceeding Prof. Haleem pointed out that the tendency of modern education in the direction of specialisation, though contributing materially to the advancement of learning, has affected adversely the development of harmonious and comprehensive personality of our young men.

He hoped it would be in the fitness of things if the Congress gave a lead in remedying this defect.

Referring next to the educational problems 'peculiarly our own' Prof. Haleem urged that educational institutions which lay stress on the study of one or the other of the various religious, philosophical and cultural systems in India should not be decried in the name of a false and narrow nationalism. "In view of the existing condition of the world it is difficult to say whether nationalism is a passing phase in the history of mankind or has come to stay. In any case a narrow nationalism which aims at divesting our life of the richness of diversity is not a thing to be encouraged. What we need is not patch-work and make-shift compromises but a higher synthesis; and this higher synthesis can be achieved only by careful study and systematic thought and not by the repetition of political catch-words."

Foundation

Dr. Sir Zia Uddin Ahmad, Vice-Chancellor then, inaugurated the Congress. Addressing the delegates, he said that philosophy was the foundation of every science. History, for example, long remained confined to simple narration of facts until Ibn-Khaldoun laid down the philosophical principle of historical research and Al-Beruni formulated the method by which exaggerated and incorrect accounts could be tested and brought to reasonable accuracy. The Arabs also developed a perfect system of testing personal equation of the narrators of the Hadith, although an attempt has yet to be made to extend those principles to the narration of historical events.

Proceeding Sir Zia Uddin said that similar was the case with Mathematics and Political Economy. The true concept of a straight line was only recently established by Hilbert after the mathematical philosopher had shown that the old definition was little more than poetic diction, because every line must have breadth and evenness does not lie in any line or surface.

As for Political Economy, the fundamental concepts of money, labour, etc., have yet to be critically examined. Since many countries went off the gold standard the need of finding a common medium by which we could compare the currencies of different countries has become more and more imperative. This can only be achieved through philosophical examination and critical thought.

Concluding he said that it was wrong to confuse Philosophy with the Metaphysics of the Middle Ages. The real function of philosophy is the critical examination of all fundamental concepts and no branch of learning can acquire the status of a science without it.

Presidential Address

Principal G. C. Chatterjee in the course of his presidential address, strongly refuted that the task of philosophy was to substitute 'articulate hesitation' in place of 'inarticulate certainty.' He asserted that genuine philosophy must face from time to time the practical problems of life, and seek to supply those in search of guidance, not only doubts which will paralyse life, but certainties on which they can regulate their conduct. The problem of to-day is to supply a meaning to life, to define the aim and purpose for which we live, and to indicate the manner in which the purpose is to be realised.

Having dismissed the solutions offered by orthodox religion and the doctrine of Absolute Idealism as unhelpful in present-day conditions, Principal Chatterjee examined in detail the doctrine of non-violence and said: "If by violence is meant the infliction of pain or the exercise of coercion upon another, then such pain and coercion may be exercised both physically as well as spiritually. The Mahatma himself frequently exercises spiritual coercion on others by organising passive resistance or by undertaking fasts." Similarly it was a contradiction in terms to say that non-violence meant love, because love was the most violent of all human passions.

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